The
Non-Subscribing Presbyterian

PRICE TWOPENCE
3s. per annum post free

No. 187 JANUARY, 1923.

Contents.

	PAGE
A New Evangelism	1
Notes of the Month	2
Young People's Page	3
An Appeal for Non-Subscription	4
Temperance Notes	6
The Watchward is "Forward"	7
A Real Fellowship	9
Non-Subscribing Presbyterianism	10
Obituary	11
The Ulster Hall Service	12
Modern Evangelists' Methods	15
Non-Subscriber Social Reform	16
History of the Non-Subscribing Presbyterian Church	17
Reports	18

A New Evangelism.

No word has been so often used and misused as the worde "Evangelism." Those most enamoured thereof and who have made special claim to be the custodians of the Christian Gospel, the living mediums of its proclamation, have too often exemplified its direct antitheses in speech and practice. Not infrequently, Evangelism has stood for narrowness, uncharity, the blindness of bigotry. All who were not evangelical in this exclusive sense were worse than pagan.

It is unfortunate that a precious term, pregnant with really helpful meanings, should have been so perverted. It should have suggested something of the spirit of the great original—the Good Tidings of Jesus Christ. Instead of a forced and fixed faith it should have raised the thoughts of men to the comprehension of a broad and unfettered freedom. Where men became accustomed to regard its operations as cribbed, cabined and confined, they should have been led to realise its all-comprehending character. So far from its being often a call to the bitterness of conflict it should have sounded the call to tasks of cordial co-operation undertaken in the name and for the aims of the common Master. For only in so far as it furthered these greater things was it Christ's Gospel.

Should men not now rescue it from its former isolation and incompleteness and reinstate it in its real and helpful significance? Is it too late to think of Evangelism as betokening the ardent and practical faith of all who have caught the spirit of Christ and long to see it moulding and emancipating all the relationships of human life? We do not think it is yet too late to give Evangelism a new power in the hearts and lives of men. It is for it we most passionately plead.

For what does it imply? Firstly, the glad and ready acceptance of the Gospel as Jesus preached and practised it. Secondly, the heartfelt resolve that the message shall not be for mere verbal acceptance and acknowledgment but shall represent a living word to be embodied in private and in public life. The Christian message has as its necessary sequel a Christian crusade, as its goal men and women made in Christ's spiritual image. If the Gospel appeals to the mind and soul, as it inevitably must when allowed its simple and unfettered expression, so likewise must it win response in the life. Everyone who repeats its call without reproducing its character is no member of the true Evangelical host. The latter has no Roll Call of those ready to say "Lord, Lord" to the Captain who came to bring life and immortality to light by the Gospel, but it does contain the names of all who do the will of the Father in heaven. Therein, at long last, will Evangelism enter into its own and pursue its way conquering and to conquer. Let us speed it on its way.

Notes of the Month.

We tender to all our readers the heartiest of good wishes for the New Year and hope for them and theirs every divine blessing. Should that hope be realised we feel assured that they will not be content merely to receive and enjoy life's gladness, but will desire to pass it on to others. Naturally, their Church, the fellowship of the free-born, will participate. Readiness to attend its services, to undertake its work, to give new consecration to its cause, will be concomitants of the individual good received. In that way, the New Year cannot fail to be rich in blessing for us and ours.

* *

We would call attention to the special articles which help to give unusual though entirely seasonable significance to this number of the magazine. The Rev. W. G. Tarrant, B.A., the editor of "The Inquirer," contributes a thoughtful and stimulating article. The Rev. Herbert Barnes, known of old in our constituency, his native province, strikes the true missionary note. We are all the more ready to catch it and make it resound because of what happened towards the close of the year. The most successful and inspiring service in the Ulster Hall marked the accomplishment of a great endeavour. We have realised, as perhaps never before in living memory, the uplifting and heartening effect of whole-hearted co-operation in common aims and religious communion. Those who went away from Belfast to distant parts of Antrim and Down must have returned to their homes with a new sense of consecration. After such an experience, there can be no lassitude, no moral passivity, but a passionate desire to go forward to better and more fruitful results. In every centre of our scattered constituency there is now the conviction that the things which are for us are greater than those which be against us. Unmistakably there have been evinced a sympathy for our message, a readiness to follow up its suggestions, which are full of hope for the future. Let us all seek to cultivate the true missionary spirit, ever remembering that for those who need to achieve the freedom we enjoy, the way is not easy and can only be made comparatively so by human sympathy and support. Much may now be reaped if we are wise husbandmen, speaking the truth in love, embracing the right occasion, manifesting needful tact.

* *

Our readers will note that we offer not only a special number, but also an enlarged one. The latter is chiefly due to the fact that the December number was rushed into print so hurriedly that it was marred by many very serious blunders. Thus, at the foot of the summary of Dr. Campbell's lecture there was placed an uncorrected letter by the Rev. James Kennedy, of whose existence in type your editor had no knowledge, and the effect of this unauthorised addition was to spoil Dr. Campbell's clear statement which ended with the words "the future religion of this world" (page 6, column 2), and to provide our readers with food for perplexed thought in what was made to follow on. In fairness both to authors and to readers the printers have undertaken the reproduction in proper form of the articles spoiled last time. The same applies to a much-mutilated report of the Holywood Sale of Work. For one clerical error we accept personal responsibility. The word "Newry" on the first page of the magazine should have been "Moira." The error crept in because of the fact that the editor was lecturing at Moira and Newry on successive nights.

* *

If extra copies of this issue are required by our readers we beg of them to send in their requirements as soon possible so that we may meet all demands. Naturally, a Missionary Number will only serve its purpose if it be made use of for distribution amongst those interested. Every reader should be a missionary and endeavour to procure new readers for the magazine. There is no better time than now.

Telephone—Belfast 83

MISS

McMASTER,

Ladies' Tailor.

GOWNS.

SPIRELLA CORSETIERE.

ST. GEORGE'S HALL,

35 High Street,

BELFAST.

A Ministry to Health

CONSULT YOUR DENTIST AT INTERVALS.

CLEAN MOUTHS.

THE DANGER OF NEGLECT

IS

Pyorrhoea, Inflamed Gums, Sore Throats, Influenza, Rheumatism, and the more virulent infections, such as Scarlatina, Diphtheria, &c.

DOCTORS AND DENTISTS

RECOMMEND THE DAILY USE OF

KINSON'S

"Wil-KLEEN"

Denture Powder

This Powder keeps artificial teeth and plates (vulcanite or metal) thoroughly aseptic and germ free. It is an ideal dentrifice for the natural teeth, invaluable to smokers, removes all tobacco stains and tartar deposits without injury to the enamel.

PREPARED ONLY BY

The Kinson Manufacturing Company. LTD

147 MINORIES LONDON, E.1.

Of all Chemists Price, 1/3

Or by Post from IRISH DEPOT Union Chamber 1 Union Street, Belfast.

Mesdames

Brennan & Montgomery,

Millinery Salon,

68 ROYAL AVENUE

BELFAST.

SPECIALITY: CONNOR HATS

WILLIAM KELLY & CO.,

The House for Useful Wedding Presents. . .

Cutlery, Silver Plate, Hardware, and General Housefurnishings,

We Specialise

In Aluminium Cooking Utensils.

24 Castle Street,

BELFAST.

Saturday Early Closing

Phone 3504. Established 1870

VIKING

Sermon or Exercise Paper.

Good Writing Surface.

1/6 per packet 60 sheets
(Postage 9d. extra).

3 Packets for 5/6

including postage.

FOUNTAIN PENS.

Our stock comprises a range unequalled for variety, and all Guaranteed. Any pen not absolutely satisfactory can be returned, and amount paid will be refunded without question.

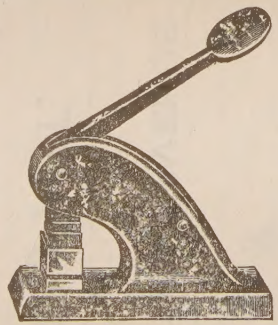
The "International" - 5/-
Comprising a variety of pens, all good quality.

The "Viking" - - 7/6
A lever self-filler, with 14.ct. gold nib. Serviceable and efficient.

The "Wellington" - 10/6
This pen is a perfect model of the lever self-filling pattern.

SWAN, WATERMAN, ONOTO & CAMERON PENS.

LEVER EMBOSSING PRESS with Home Address.



The Viking.

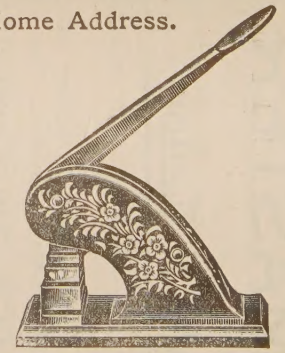
Japanned Black and Bronze,

11/-

The Wellington.

Japanned black with red and gold flowers, nickel handle,

14/-



Prices include dies up to 24 letters, extra letters 3d. each.
Postage 1/- extra.

Harold Moore Ltd., Wellington Place, Belfast.

Young People's Page.

"A MESSAGE FOR YOUNG PEOPLE."

"Dear boys and girls! I should wish you all a Happy New Year if I thought it would be of any use. But I wish you something still better—I wish that you may deserve a Happy New Year whether you get one or not. That is the only way you can get it, and if you follow that way you are sure to get it. If I were to wish you a Happy New Year whether you deserved it or not, I should be wishing the worst thing that could befall you. If we are not living a right life, our good Father in heaven, because He loves us so truly and tenderly, cannot allow us to be happy. He would be cruel, and not kind, to us, if He made us happy when we were bad and content to be bad.

"Let me tell you how you may deserve a Happy New Year.

"First, do Right! Always seek to do the right thing. Loving the Right is just another name for loving God. In your Bible you will find this text so full of fine, deep meaning: 'To do justice and righteousness, is not this to know me, saith the Lord.' Living for the Right is just another name for living for Christ. Jesus embodies and reveals in his words and life the highest Right. To follow Jesus is to do what is Right. To love Jesus is to love the Right.

"Secondly, do the Right for its own sake, just because it is the Right. It is often not pleasant and easy to say and do what is not right. If you are spared you will know many times in your life when it will serve your worldly interests better not to say and do what is right. You have heard it said that 'Honesty is the best policy.' Do you know what that means? It means that it will serve you better to be honest than to cheat and steal. Now, that is not the best way of looking at the matter. You are to be honest because it is right to be honest. You are not to cheat even when it may pay you to cheat. Even though honesty were not the best policy, still you are to be honest because honesty is right. Always and everywhere put right first. Never mind what you may lose and suffer, or what other boys and girls may think and say about you. If a thing is right, do it—though you should be hanged for doing it. That's what it means to be a Christian. Make the Right the law, and the only law of your life.

"Thirdly, pray to God to help you to do always what is Right. We can only be truly strong and brave when we lean with all our might upon God.

"Fourthly, 'Trust in God and do the Right.' When we are doing the Right we may be sure that all the power of God is on our side. To live as though the Right were always the wisest and safest thing to do is to trust God in the most real and practical way. God is righteous, and to do the right means, therefore, to be on the side of God—the side that will be victorious at the last. We are safe with God. Our humblest desires and endeavours in the current of his will must carry us on toward perfection 'Trust in God and do the right.'"

JOHN HUNTER.

From "Sunday School Helper," for 1895.

ANSWERS TO LAST MONTH'S RIDDLES.

(1) Sunday.

(2) 5 men, 25 women, 70 children.

(3) One.

(4) 15s. 9d., made up of a crown, a half-crown (or three half-crowns), four florins, and a threepenny piece.

(5) The salesman cannot possibly have lost more than the cyclist gained; he rode away with a cycle which cost the seller eleven pounds, and with the ten pounds "change"; thus he made off with £21 in exchange for a worthless bit of paper, and this is the exact amount of the salesman's loss.

(6) There were two widows, who each had one son; each widow marrid the son of the other, and had each a daughter by the marriage.

(7) Fox, Ox, X.

(8) Because sometimes the ayes have it and sometimes the noes.

(9) Idea.

(10) Co-nun-drum.

(11) X.Y.D. LEG. NRG. UXL. [In the riddle the word "wives" should have been "rivers."

(12) MADAM = Mum, Ada, Deed, Anana, Ma'am.

(13) Heroine, he, her, hero, heroine.

(14) To do this write the figures 1—9 consecutively in a line, above them write the same figures in reverse order 9—1, subtract the bottom line from the top, and the result as well as the other two lines will each total 45. Thus—

987654321 = 45
123456789 = 45

864197532 = 45

CORRECTION.

In the notice of marriage in December, 1922, the surnames of bridegroom and his father were unfortunately printed "Gillie." This should have been Gillis, and the second Christian name of the bride was printed "Helina." This should have been Thelma.

UNITY GUILD.

LANTERN LECTURE

"At Home with Fur and Feather."

By MR. E. A. ARMSTRONG, B.A.

WEDNESDAY, 10th JANUARY, 1923.

CENTRAL HALL, at 8 p.m.

MEMBERS FREE. NON-MEMBERS, 6d.

An Appeal for Non-Subscription.

(BY THE MODERATOR.)

As Non-Subscribing Presbyterians we contend that no claim can be truthfully made in respect of any creed or statement of theological doctrine, that it constitutes orthodoxy. There must be certain facts about God, about his nature and character and about his dealings with men; also about mankind, about their nature and origin and destiny, collectively and individually. And a full and accurate statement of such facts would constitute true orthodoxy or absolutely right teaching. But all such facts are beyond the quest for ordinary knowledge, being more or less, and permanently, veiled in mystery. No one who had not been favoured with a special revelation of them, an unveiling not vouchsafed to ordinary mortals, could make a reasonable and credible claim to have absolute knowledge of them. Some indeed have claimed (or perhaps it would be more correct to say, that for some the claim has been made) that they have been favoured with miraculous and reliable revelations. But considering the truth that the one means by which complex knowledge of facts must be imparted to the mind of any human being (except as the result of his own experience) is language, whether uttered or transcribed, who will so much as pretend to accept as infallible, statements made on the strength of such alleged revelations? Who that is not under the spell of Mohammedan tradition will really believe that the contents of the Koran were infallibly derived from the text of a supernatural volume (bound in green silk) brought by an angel for the inspection of the prophet? Or who but children that have made but little progress in their exploration of the natural world will believe as a literal statement that the Ten Commandments were first received by Moses in the form of two tables of stone inscribed with the finger of God? Who can sincerely profess that he can accept in implicit faith as an absolutely authoritative statement of theological truth a document drawn up

THE CHRISTIAN LIFE

AND

UNITARIAN HERALD

ONE PENNY WEEKLY,

from all Newsagents and Chapel Keepers.

SUBSCRIPTION (postage included)—8/8 per Annum to all parts of the World.

DISPLAYED ADVERTISEMENTS, 5s. per inch; Births, &c., 2s. 6d. (minimum) for three lines, 3d. each additional line; Miscellaneous (prepaid) &c., 2s. (minimum) for three lines, 3d. for each additional line per insertion; Church Calendar, 10s. per annum three lines. Special quotations on application. Published every Friday afternoon.

Cheques and P.O. Orders to be made payable to The Manager, "Christian Life," 5 Fetter Lane, London, E.C. 4.

MARCUS WARD CALENDARS

FOR 1923.

See the selection of Belfast-made Calendars stocked by Mr. Eustace Gordon at the Depository, 35 Rosemary Street. Includes the only 'PUNCH' CALENDAR PUBLISHED.

Sole Proprietors;

M'Caw, Stevenson & Orr, Ltd.,

LINENHALL WORKS, BELFAST.

Cr. 8vo., Stiff Covers, 34 pp.

MODERN CHURCHMEN AND UNITARIANS

By S. H. MELLONE, M.A., D.Sc.

In January in the present year (1922) the Rev. Henry D. A. Major, Editor of **The Modern Churchman**, contributed to **The Hibbert Journal** an article designed to elucidate the views of Modern Churchmen by discussing the difference between their position and that of the Unitarians. This pamplet is a reprint, with a few omissions and additions, of an article by Dr. Mellone which appeared in the April number of **The Hibbert Journal** and offered some comments on Mr. Major's argument and an explanation of the Unitarian position. The Committee of the British and Foreign Unitarian Association have authorised its publication by the Lindsey Press in the present form **for wide distribution.**

Applications for copies are invited, and should be addressed to

The Depository,

Ulster Unitarian Christian Association,

35 Rosemary Street, Belfast.

The Inquirer

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

Founded 1842.

Editor, - - REV. W. G. TARRANT, B.A.

The PRESIDENT OF THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION (Mr. C. Sydney Jones), speaking at Newcastle, in November, "gladly recognized the increase of dignity and influence for our whole Movement resulting from the way in which *The Inquirer* is now being prepared and Published."

The Inquirer has at least SIXTEEN PAGES EVERY WEEK, WITH FREQUENT ILLUSTRATIONS.

EVERY FRIDAY. - PRICE TWOPENCE.

Churches supplied on Special Terms.

The Subscription is **13/-** per annum, post free.

SEND REMITTANCE TO

Publishing Office: 13 Bream's Buildings, London, E.C. 4.

"—it must be made in Fairyland."

MACKINTOSH'S

TOFFEE DE LUXE

Sole Manufacturer,
John Mackintosh & Sons, Ltd.,
Toffee Town, Halifax, England.

as the result of discussion and disputation in an assembly of men whether lay or clerical? Obviously the creed of any one who accepts the responsibility of thinking for himself must be a matter of conjecture, however much it may owe to suggestions derived from others. The creed of any one else who rejects that responsibility and is content to accept the creed of others which others claim to be correct, can only be superior in proportion as those who constructed the creed (being absolutely loyal to truth) were better qualified to form conjectures. It is true that we speak of inspired thinkers and teachers. But it is not knowledge that is breathed into them to promote in them a fresh faculty of respiration whereby they shall be enabled to impart exact information to others. It is with love that they are inspired, which, re-acting upon their own experience of God, makes him more intensely real to themselves, and enables them as teachers and inspirers of others to help them likewise to perceive more intensely his reality. If their statements about God and the things of God are more acceptable than those of others, it is not that they are fraught with more certainty of being true; it is that they supply a better hypothesis whereby to reconcile human experience with faith in the power and goodness of God. Among all inspired "revealers" of God was there ever one more markedly inspired than Jesus Christ? Yet in all the utterances attributed to Jesus in the Gospels there is no fresh information about God or religion or religious life. His teaching as presented by the evangelists is not without characteristics; but the points which are characteristics of his teaching are not original: they are found in the teaching of others who either came before him, or, coming after him, taught independently of him. And although to the author of the Fourth Gospel his teaching seemed to be so divine that he described him as one who had descended out of heaven (Jn. iii. 13) and as "the only begotten son, which is in the bosom of the Father" (i. 18) and as bearing witness of what he had seen and heard (iii. 32) and as making known "all things" that he had heard from God his Father (xv. 15), yet there is no evidence in all the teaching ascribed to Jesus in the Fourth or any other Gospel that he had seen or heard anything of God, except as other men had seen or heard in the course of ordinary human experience of God in a lifetime upon earth. As for revelations claimed to have been received by means of supernatural visions or voices however vivid they may have been, what evidence is there that even those of a Saul of Tarsus or of an Emanuel Swedenborg were anything but figments of their subconscious thoughts?

In far-off days when knowledge of the universe was much more restricted than now, so that conjecture found fewer bases for a firm foundation and for want of checks was liable to pass into unfettered fancy, there may have been something to be said for establishing a conventional orthodoxy; a body of doctrine approved by the leading ecclesiastics not as absolutely infallible but as seeming to embody the conjectures carefully considered to approach as nearly as possible for the time being to probability. But in the light of the more abundant collective and still accumulating knowledge of to-day is it possible for any rational man or woman of average education to be content with any "orthodoxy" of an older generation? Do not those who are nominally not Non-Subscribers feel that it is time that they should call upon their clergy in the name of honesty and sincerity and common sense, and with a view to a more likely approximation to the truth itself, to abandon the principle of subscription? Such times of ignorance and untruthfulness as well as bigotry and lack of charity as have been hitherto fostered by pretended orthodoxy sustained by enforced subscription on the part of professional leaders of thought God may have overlooked; but now assuredly he is declaring to all men that they should all everywhere repent.

Temperance Notes.

THE HUMOUR OF IT.

These notes have been objected to by Temperance people for not being sufficiently enthusiastic. Drunkenness has not been described in all its horrors; blasted lives and ruined homes have not been referred to in a way to make one's blood boil. And, on the other hand, we have received communications that these Notes have been too intemperate in that they have over-rated the evils connected with the Trade!

ANONYMOUS LETTERS.

One is pleased to hear from correspondents, but is it necessary to hide one's name under a pseudonym? We would like to reply personally to some of the letters received, probably to mutual benefit, but cannot if neither name nor address is given.

ANTI-PROHIBITION COUNCIL.

We attended their demonstration in the Ulster Hall the other day (though "Fair Play's" ticket came too late to be of use). We cannot understand why those connected with the Trade object to Temperance legislation en bloc. Why should those who are connected with the sale and distribution of alcoholic drinks, and Temperance workers, be in opposite camps? At that meeting we were assured by all the speakers that they were there to uphold the rights of the people, especially the sacred right of personal freedom. But we are here for the same end. Take as an example, the proposed legislation known as Local Veto (or Local Option). If we understand this aright it is a method by which the people can freely express their wish as to whether in their particular locality they desire any change as to the existing number of licences. They can state, on their voting paper, whether they desire an increase in the number of licences, a decrease, or no change. It is discouraging to learn that the Trade are against this suggestion which undoubtedly gives opportunity for personal liberty to be expressed. One is tempted to the conclusion that the Anti-Prohibitionists are not sincere.

Personally, if a man likes his glass of wine at meals, or a glass while chatting with a friend what concern is that of ours? We are at liberty to go into a public house or stay outside. Temperance reformers cannot logically deny this. They cannot even say there is any personal moral grounds for not entering a public house and drinking in moderation, any more than there is for themselves to enter a temperance hotel (or the same public house) and have a glass (or two) of ginger ale.

But the real point is this, and the matter was never even hinted at in the Ulster Hall on that great occasion. There is so much evil connected with the abuse of liquor that is not this temptation (placed there by man) one not worth the price? We received one letter (not anonymous) holding the view that public houses were useful in that they were temptations. "Would there be any virtue in being a total abstainer if you could not obtain it?" was a question put. The answer is in the negative, as the questioner intends. But it does not lead us anywhere. Man will never cease to have trials for his virtue. And as he rises in the scale of being he outgrows cruder temptations while more refined ones take their place.

We would like the Anti-Prohibitionists to seriously balance the good and the evil of drink. They grossly exaggerate the good (almost as though one couldn't be sociable unless a glass of beer or what not was near one's hand) and under-estimate the curse (as though drunkenness was only the concern of the drunkard). If both parties were seriously anxious for the heralding of God's Kingdom here on earth, they would meet in Conference and grapple with the problem together.

P. GODDING.

The Watchword is "Forward."

Cromwell says, "A man never rises so high as when he knows not whither he is going." "There is something in Nature," says Emerson, "that leads us on and on . . . All promise outruns performance. We live in a system of approximations. Every end is a perspective of some other end. We are encamped in Nature, not domesticated.

There is in human life and history no permanent resting-place. God keeps us for ever on the march. The course of Divine Providence is ever onward. The world advances by a series of stages, but the completion of one stage only makes possible and necessary a new journey. Every ending is a new beginning; the gaining of one victory is always the opening of a new campaign. Every reformation is by itself necessarily incomplete, and contains within itself the seeds of other reformations still to come. Every advance humanity makes is at the cost of a retrogression. Hence we can never reach a position in which we can say, "Here we may rest, here we may lay down our weapons and enjoy the fruits of victory." If the world we live in to-day has not taught us that, it has taught us nothing.

So it is in the realm of religion. Religion should never be old enough to be orthodox. It springs up fresh in the hearts of men and breaks old moulds. What Mazzini said to the youths of Italy needs to be said to the theologians of to-day: "Slumber not in the tents of your fathers. The world advances, advance with it." No department of spiritual truth has closed its account with mankind. There are always new entries to be made. The great problems of life and destiny are always open questions. We are made for spiritual progress; at no stage of thought, or life, or history do we reach the finality beyond which no further advance is needful or possible. Renewal is the organic law of the Divine government of the world.

New phases of thought and life are constantly appearing in our human world, and that not in opposition to the design of God, but in strict accordance to it. Change is the condition of progress, and God has so made things that change will inevitably come. This is the healthy and normal condition of things. Where change is forbidden corruption soon follows, just as inevitably as still water stagnates. Movement is sometimes troublesome, but it is the inevitable condition of healthy growth. A fixed religion is a tragedy. We should be always learning. The human soul is too great a thing to settle down on its lees and crave only for comfort. If a man will not grow he must die. We say, not dolefully, but joyously, "Man never is, but always will be blest." We are always but getting ready to live, and this is the only kind of life worthy of a being that is born for eternity. On the surface only is the thought of change sad and doleful. Truly estimated, it is the witness that our nature is divine and has an eternal ideal before it.

Surely this is in accord with the immortal thoughts of Jesus. Was he not constantly upbraiding the men of his own day with their fear of the new? The unbelief which Jesus condemned was not that of the eager and earnest soul who has become lost on the highways of truth, but that of the Sadducee who had reduced the world to materialism, or of the Pharisee who had made duty a law, and religion a ceremony or a dogma. For neither of these was there any outlook or expectancy of change; they both had that worldly and narrow temper to which the whole world of mystery was closed. Jesus told his disciples they must go on learning when he was gone. He did not make the things he taught final. He warns them against that very notion. He wishes them to keep themselves open to the guidance of that spirit which leads men into all truth. His characteristic watchword was: "Watch, be on the outlook for new revelations."

He would have men live by principle, and not by tradition or custom. He had no belief in the finality of the past. Indeed Jesus was the true progressive. His look was the forward look.

It needs no prophet to describe the faith of the future. The old faith is passing away. The frantic efforts of the old religious leaders to produce another "revival" is proof of the statement. But, somehow or other, than revival will not come. Why? Because the old ways of thinking are losing their grip. The traditional religion of the seventeenth century is not good enough for this era. Men are thinking along new lines and they are advancing to the great simplicities of religion. The truth is that we are in the throes of a New Renascence. There is a new learning, a new education, a new democracy, a new vision in the world. We are demanding something more than the repetition of bygone things. We are in quest of a religion that does not boast of its hoary traditions but is ready to go forth on new ventures and new crusades. We want something better than a deposit of old creeds, old beliefs and dogmatic systems. To keep to the old, and the old only, is always a failure. Religion in each generation must contribute its quota of new. The old is there to help to produce that. To reproduce the past only would be to contradict the whole scheme and movement of life. Religion must not only be in line with all that is good. It must be ahead of it and lead.

No church should dare to assume any other watchword in these great days than the word "Forward." No living church sighs to bring back anything from the days of the past; it is always praying for new and better things. There are people who are constantly telling us about the good old days when the church was all one, when there were no divisions, no sects, and God had not made any Unitarians. The days when they all believed the same things, and when they all loved one another, which they never did! We have no part with the people who believe religion's golden days are over. God cannot bless a church unless that church relies in and expects greater things that it has seen or heard of before. God's revelation is not sealed. His word is sounding in the world to-day. The religion we want to revive is the religion that will interpret this Word of God to the men of this generation. To know the truth and to live in the power of it—let that be our religion. It has been said, "Trust your reason, and it will lead you to the source of all reason, to God himself, who gave you your reason and dwells within it."

It is with these convictions we must face our own problems in our own household of faith. We must be a forward looking people. The spirit of progress and the spirit of true religion must animate us. These little spiritual democracies of ours are here for the furtherance of the Reign of God. They are not workable save on the basis of common responsibility and fellowship. They are not workable save by big men whose heart God has touched. Machinery means little—men mean everything. I believe we stand in the full stream of the world's best thought. Wherever there has been a hard battle fought for liberty and truth our men have borne a valiant part. Our religion allies us indissolubly with the cause of justice and brotherhood. Our lineage links us with all who strive for enlightenment and liberty. And our inspiration rests in our confidence that the voice of God is not silent, nor the vision of God withdrawn from his children. His spirit goes on before us into the new days. The world is advancing. We should not be found slumbering in the tents of our fathers.

HERBERT BARNES.

We would ask our Readers to support our Advertisers, and to mention this Magazine when obtaining articles.

A Real Fellowship.

"WHAT lack I yet?" asked the rich young man in the Gospel. The answer was not to his taste, involving a test, indeed, of which few dare boast themselves capable. But something of that kind is always apt to occur when we ask for candid criticism and advice. It may be that the advice seems too costly to follow—too costly in cash, or pride, or personal ease, or something else—or it may appear too simple to be worth accepting, as in the case of the Syrian officer when he was told to cure his leprosy by dipping in Jordan.

What does the Unitarian "lack"? No doubt different individuals know they lack many different things; let each of us confess for himself. But taking the "average Unitarian"—if there is such a person—is there any special deficiency in his case, peculiar to his being a Unitarian, and less obvious in other religious communities? Of course, we might get a ready reply from these who claim to speak officially for those communities; but whether the ordinary orthodox Christian finds us personally as bad as some of his teachers would lead him to expect is extremely doubtful. Setting aside disputed points, and considering simply the sort of people we are in business, for example, or in private and public affairs, our brethren in orthodox circles would probably endorse the opinion that the Unitarian, as a rule, is a decent, straightforward man, and is not seldom marked by good sense, good nature, readiness to help, and a broad outlook on life generally.

All which is very well, if it be a fact. At the same time, whether our kindly observer knows it or not, *we* know that something is too often lacking in our case which is apparently not so much lacking in other Christian bodies. And we cannot let ourselves off lightly, with a notion that a deficiency in this respect is of little consequence, and that if we keep the whole round of the commandments, except this, we shall be, on the whole, rather fine fellows. For this particular thing is just THE thing; without it there cannot be a truly human man, let alone a truly Christian man. It is just the one thing that our world to-day needs more than anything else. Ideas, truths, methods—all are highly important; but the temper is all-important, for the spirit giveth life. St. Paul declared this thing to be worth more than all the rest—and he was a man certainly not disposed to underrate the value of accurate knowledge, sound reasoning, and orderly arrangements in church and society. The thing most needed everywhere in the world at the present moment is the spirit of Fellowship—real, hearty, abounding Fellowship.

To get it into some departments of life seems at present, let us admit, an almost hopeless job. Whether we look at industrial and trade circles——where so much keen (not to say cutting) competition prevails, and where the contemplation of a system of cordial co-operation seems to most people Utopian—or at politics, national and international, the profession of human "Brotherhood" seems but an irony. Yet is not Brotherhood one of the very elements of a Christian conception of life? Is it not the one hope of saving this world for Peace and Prosperity? So much the more urgent, therefore, is the call. The less promising the aspect of Christ's battlefield, the more valiantly must his followers rally to the fight. And they will best begin to do this, not by merely talking about the spirit of brotherly Fellowship, but by making it manifest in their whole life.

Now it must be admitted that his history and circumstances have gone far to make the Unitarian what he is, and to account for any apparent deficiency in regard to Fellowship. He has often had to stand alone for the truths he holds dear; the crowd has gone another way. Again and again he has been bidden, and wisely bidden, to maintain the rights of private judgment. All this has bred a

certain toughness of fibre in his stock ; and he is apt to hold aloof, to avoid leaning on others for support, and to keep his pieties and his opinions to himself. Thus his deficiency may be explained ; nevertheless it is a deficiency still, and, if we read our Gospel aright, it is a fatal deficiency. Souls of men are begotten of God, who is Love, in order that they in their turn may learn love--in Fellowship with one another ; and he who lives apart, how can he know that "Love of Christ" which saves the sinner precisely in teaching him "love's sweet way ? "

Well, here is 1923 ; is it to be for Unitarians truly "the acceptable year of the Lord" ? Are the bonds of hesitation, that have kept so many of us aloof, to be broken at last, and will brotherly affection flow delightfully free ? Are our Men's Chapters and Women's Branches to recruit every available man and woman, and each of these to make good as a genuine living member of the body ? In the schools and classes, and assemblies—and committees—shall this year see more happy co-operation and mutual interest and sympathy, while the special task of each is carried through to success ?

Above all, and whatever happens to the rest, those Unitarians who are really awake to the needs of the community, and their own needs, will promote *Fellowship in worship*. It is the key of the whole position. Let it be guarded more than ever, much more than ever—seeing how many insidious enemies threaten it. We have been proving, some of us, how true it is that in the "great congregation" there is exceptional help for all—stimulus to religious faith and hope, inspiration to preachers, moral and spiritual uplift to the community. Further experiment, if only on the modest scale of the individual church, will but augment the proof ; and the New Year, thus used, will bring a "new song" into our lives.—W. G. TARRANT, Editor *Inquirer*.

Non-Subscribing Presbyterianism.

Sir,

Very little inconvenience will have been caused to your readers by the insertion of my last, inadvertently and without your imprimatur, as a continuation of your summary of Dr. Campbell's lecture, if you kindly allow the following emendations in your next or some issue :—

Page 6, "Non-Subscribing Presbyterian "—

For "Servitus" read "Servetus."
For "lifetime" read "victim."
For "ten minutes" read "two hours."
For "mird" read "mind."
For "groated" read "gloated."

On page 7, line 2—

Insert "3 years."
For "deology" read "theology of Augustine."
For "Calvinism" read "Calvin."
Calvin revised and put into rigid logical form the "moonings" of Augustine. (See *Confessions*).
For Clerical "Dimapne" read "demagogue."
For "just" read "first."
For "arouse" read "averse."
For "story of" read "he roused bitter theological and political strife."
For "Belfast turning from Liberalism to Toryism" read "Belfast once Liberal very largely in matters political, became hopelessly Tory."
For "young workman" read "young nobleman."
For "student" read "students."
For "property" read "propriety of attending the funeral."
For "formerly" read "fomenting political and theological strife."

As to the formation of the Remonstrant Synod it is well, I think, to let our rising generations have a fair idea of what our grand old men, such as Montgomery, had to contend for, and what they had to contend against in such brilliant antagonists as Dr. Cooke. The campaign was characterised by great strife and bitterness

relieved, however, by marvellous eloquence on both sides. Into this campaign I do not propose to enter. But it is gratifying to say that the two antagonists mentioned lived on very friendly terms in their latter years. Dr. Montgomery in entering upon the matter in his "Outlines" says of Cooke: "I cheerfully admit that he was, generally speaking, an open, manly opponent, unusually frank and fearless . . . . rejoice to believe that in private life he has no superior."

Cooke attended Montgomery's funeral and appeared very sad of countenance. I have it from his seconj successor at Rademon, my good friend the Rev. J. A. Kelly, that Cooke was seen to put his hand on the coffin and murmur, "Harry! Harry! with some evident emotion. Perhaps you will indulge my egotism in saying that I am the sole survivor of all who as students sat at Montgomery's feet as Professor, that he was in the habit of seeing his students at Dunmurry on Saturdays, and that in company with another Dromore student, James Mulligan, I was in his bed-chamber for the last time about a fortnight before the end. He talked a little with us somewhat incoherently, his language punctuated by sounds of agony heard by us, even on the steps of the door as we left. He gave us his blessing and said "Lads, I shall soon be better now." He passed away on the 18th December, 1865

J. KENNEDY.

Obituary.

JOHN CRAIG NELSON DAVIDSON, LL.D.

It is with much regret we have to record the death of the above gentleman at his residence, St. Fintan's, Baily, Co. Dublin, on 30th November last, in his 46th year. He was the only son of the late Mr. James Davidson, of the First Congregation, Belfast, who was well known for his work in connection with the Royal Victoria Hospital. The deceased was also a grandson of the late Rev. Samuel Craig Nelson, M.A., of The Hill, Downpatrick. He married the only child of Mr. Goddard, a well-known solicitor, of Dublin, with whom he was associated in business. The funeral, which was private, took place on Monday, 4th December, to Rademon, where lies the ashes of some of his maternal ancestors beginning with the great educationalist, Rev. Moses Nelson, D.D., who was minister of that congregation for a lengthened period, and of which the Davidson family were members and staunch supporters. The Rev. J. A. Kelly, of Dunmurry, a former minister of Rademon, and Rev. J. J. Magill, the present minister, conducted the funeral service in the Meeting-house and at the graveside.

MRS. ROBERT FERGUSON, LISNAMAUL.

It is with very profound regret we announce the death of Mrs. Robert Ferguson, Lisnamaul, who passed away on Tuesday, November, 21st, in her 68th year. She was highly respected by every class in the neighbourhood, as was seen by the vast concourse of friends who attended her funeral on the following Thursday. She, like her late husband, had been a lifelong supporter of the church in Clough; was an ardent Unitarian and was proud of the name. Her life was crowded with duties, and as wife, mother and friend, she did all things as becomes a conscientious follower of Christ. Latterly her health failed, and in spite of suffering and declining strength, she was courageous and cheery to the end. Throughout her long illness she was tenderly nursed by her children. She leaves two sons and five daughters to mourn their loss. May the comfort and strength of God sustain them in their bereavement.

NOTICES OF BAPTISMS, MARRIAGES, and DEATHS.

In future, notices of this character will be charged for, as is the case with other papers, denominational and others. The rate will be one shilling per line, and payment must accompany the notice.

The Ulster Hall Service.

Believing that our readers will wish to have in more permanent form a report of the above memorable and highly successful service, we have pleasure in reproducing below the admirable report appearing in the *Belfast Evening Telegraph* of December 11th. But to that should be added the information that the Prayers and Lessons were most feelingly taken by the Rev. J. G. Davies, of Comber. Seeing that the congregation numbered more than two thousand persons, while many people could not gain admission, it is not easy to attempt a complete tabulation of the congregations represented on this unique occasion. But one friendly observer informs us that he knows of representatives present from the following congregations outside Belfast:—Ballyclare, Cairncastle, Comber, Crumlin, Downpatrick, Dromore, Dunmurry, Greyabbey, Holywood, Killinchy, Moneyrea, Newtownards, Ralloo and Templepatrick. If in the list some congregations who were actually represented are not enumerated we shall be glad to have further information. Certainly we should like to think all our churches were represented. The inspiration received was so great that we would have it shared amongst all our people as a present help and a future incentive.

The following is the report:—

The principles of the Unitarian system of faith were lucidly expounded by eminent members of the Church at a united service held on Sunday evening in the Ulster Hall, under the auspices of the Unitarian Laymen's League. So great was the interest manifested by members of the various Protestant denominations that a quarter of an hour before the service commenced the hall was filled to overflowing. An organ recital was given by Mr. A. Taylor, L.R.A.M., A.R.C.M., and the praise was led by a combined choir from Unitarian churches. The hymns were—"O Thou Great Friend" (Theodore Parker), "O Star of Truth down Shining" (M. J. Savage), "In the Cross of Christ I glory" (Sir J. Bowring), "Nearer my God to Thee" (Sarah F. Adams). The soloists were Mr. Corlett and Miss Gordon, who respectively rendered "Thy Arms! against this Gorgeas will I go" (recit. and air from "Judas Maccabeus," Handel), and "God shall wipe away all tears" (from Sir Arthur Sullivan's "The Light of the World"). The lessons were from Isaiah 42, and 1st Corinthians 13. Quite a number of chars-a-banc and mail coaches had brought in people from remote parts of Counties Antrim and Down. The addresses were given by Rev. H. J. Rossington, M.A., B.D. (Rosemary Street), and Rev. M. Watkins (Mountpottinger).

Basing his address upon Amos iii. 3: "Can two walk together except they be agreed," Rev. Mr. Rossington said that in the spirit of those words they were met together, representing it might be many Churches many Christian communions, but all feeling the same deep need of God, the same desire to find God.

Those words, as he understood them, related to the very essence of all religion—the religion which they all had in common; concerning which they were all surely agreed. There were two fundamental factors constituting religion—the first was God and His communicativeness to man; the second was man and his receptiveness of God. Religion was walking with God, and when man was in complete accord with God religion had its finest, its fullest, satisfaction. They were not asked to walk the road alone; there were helps provided for them in the past which were at their service in the present. Most great religions had left to posterity great spiritual guide-books making known the road they had to travel. The Bible in pre-eminence was a great spiritual guide-book embodying the experience of a people singularly religious; and it was the treasure-house of their faith because they saw how men truly walked and lived with God. Another help for human wayfarers was that

organisation they called the Church. It reminded them that religion was not a solitary thing; although it was between man and God they did not walk along that road alone, they had helpful human companionship, and the spiritual experiences of others. They were not solitaries, living alone; they were members of a society which had its past greatness, its present inspiration, and its future hope. Therefore, the Church was an association of social beings, taking man out of his solitariness, giving him human companionship and the inspiration of his fellows. Although religion consisted in meeting and mingling with God, and having true fellowship with Him, it also consisted in not seeking God alone but in encouraging others to find God. It was this companionship which cheered them in their difficulties, and inspired them with new heart and hope. Further, there was for the help of the wayfarer the inspiration of those who had arrived at the goal. Many had wandered away in by-paths, but there were great souls—the outstanding saints of every Church—who had made the journey in full agreement with God and had arrived to find full forgiveness in God. Of all those great ones, for us the greatest of the sons of men was Christ Jesus our Lord and Leader. It meant much for them that He had to pass along the same road, that He faced and surmounted its temptations and knew how to overcome them. He was the great Friend and Helper of those who would fare forth hoping to find God and find their complete rest in Him. In all these they, he trusted, had walked together God's way in complete agreement.

It might be there were some present not Unitarians who wanted to realise the difference, and find the part at which their paths diverged. First of all, they did not hold with those who said that man was so poor, so untrustworthy a pilgrim, that he could not be trusted to walk alone. They believed that he was divinely endowed; that God started him on his journey; that God was ready to succour him with His strength and give him His help and inspiration. They took the better view, that man was the child of God, and with regard to those helps that brought man back to God they did not say that outside the Church there was no salvation. They believed there were religious souls who were in no Church; that God found men and men found God even without the aid of any Church.

With regard to the Bible, Unitarians believed that it was the supreme help to those who were searching for God—a record of the experiences of those who had truly found God and who showed them the way to God. But they must not be content with that. What the apostles and evangelists had realised they must realise. They must go behind the written word and find the spiritual experience of which the Bible speaks. Otherwise they were only travellers looking at the guidebook but never arriving at the end they had in view.

With regard to Christ, great as was their love and reverence for Him, they said He was the way to God. So He told the disciples, and so He remained to the present day. They took Christ as their Leader and Lord, whose leadership brought them at last to God and the satisfaction which God alone could give. In that respect Unitarians might seem different from others, but they believed they would arrive at the same end. But there was surely one thing characteristic of them all, binding them in a complete spiritual unity. Was it not their fervent prayer that there should be a closer walk with God? Would they not be more faithful pilgrims and take heart and hope and make out once again for the desired goal. Let them seek Him with all their heart that they might find Him; let them find Him that they might be glad in Him and walk faithfully with Him now and for evermore.

Rev. Mr. Watkins, in laying before them a brief outline of Unitarian Christianity, spoke of their intentions and purpose. They disclaimed, and stressed that disclaimer, that it was

their concern to attack any body of Christians or denominations, but to present as clearly, as positively, and as emphatically as they could, some Unitarian views of Christianity. They were concerned in that because their views, to their pain and regret, were so often misrepresented and maligned. They could not think for one moment that was done always from an intentional desire to misrepresent, but because of the grave ignorance and prejudice that lingered in many minds respecting their great affirmative teaching about God, their Heavenly Father, Jesus Christ His Son—their Lord and Master—and man, whom the Apostle to the Gentiles in his first epistle to the Corinthians described as "the image and glory of God." They as Unitarians regarded the sacred Hebrew Scriptures as the records of God's successive revelations to mankind, but not the only source of revelation. They found in the Gospels the inestimable treasure of the life and teachings of their Lord and Master Jesus Christ. If some stranger to their present day world and religion came amongst them and inquired what it was to be a Christian, he would find that there were two quarters from whence he might derive his ideas of that character. He might sit at the feet of Jesus, and catch from the Master Himself the impressions that would furnish him with the essentials of what it was to be a Christian; or he might turn for information to the Christians of his day, selecting for his inquiry and examination the largest and most prominent groups. Each of those modes of inquiry would produce a result of truth, but the first would be a truth of reality; the second only a truth of description—but an imperfect copy, a reflection at best of the Master's original spirit and idea of a Christian disciple. In a word the one would be Jesus' idea of a Christian; the other would be only a Christian idea of the requirements of a Christian disciple.

Unitarian Christianity, to which the first mode was fundamental, embodied the principle of the Reformation and the right of private judgment; the right and duty of every man to inquire for himself into the essentials of religion and faith. It also kept open the way for the further revelations of God to man. Christ invited the heavy laden to go and find rest unto their soul, and He spoke of God, and His words were healing words of peace, intended to dissipate superstition and quieten every desire to controversy. He outlined the Christian view in words that were embedded in the religious thought of the Hebrew race.

What was the Master's teaching about sin and forgiveness? First, that sin separated man from God the Father. In the parable of the Prodigal Son they found that when the erring one brought to his father the fruits of true repentance he was forgiven, so their Heavenly Father forgave them when they did likewise. The fundamentals of Unitarian Christianity were positively stated in the words of the Master. They neither perplexed the mind nor harassed the soul with fears of man's making, because they conveyed in simple language, understood of the common people, the content of Christ's revelation of the character and will of God to man. In them they found no suggestion of creed or confession of faith, and stated in reasoned and well-balanced articles. Life in God and faith in His goodness were the supreme things; these were transcendent to the Gospel of Christ. Let them remember that Christ's whole life was the undying testimony to mankind of their efficacy to salvation. Unitarianism, therefore, aspired to realise here and now something of that faith in God that was in Christ. They followed faithfully the Master when they maintained that a living religion was of the essence of faith; that it was progressive, not fixed; that it was not stagnant. That was the Gospel of glad tidings preached as Unitarianism. Salvation was not simply by statements of belief, by creeds, by dogma, but by the Spirit that was in Christ dwelling in them and fashioning their lives in goodness, truth and beauty. They believed that

God was faithful, that no virtue should be without its reward, no sin without its woe; that they would be judged according to their works, not their professions, and reap what they had sown. They limited not the truth of God to their poor reach of mind, by notions of their day and sect, crude, partial, and confined. No; let the new and better hope within their hearts be stirred by the Lord, and yet more light and truth to break forth from His word.

The service was closed with the Benediction.

"Modern Evangelists' Methods."

"We give without comment the report of a lecture delivered in Belfast by Prof. Davey as reported in the *Northern Whig* for December 19th:—

"Professor Davey dealt with the features of modern evangelism, especially the kind which came from America. One factor they could not gnore—viz., that of personality; but the true Christian life was a full abundant life. It knew that every creature of God was good, and that there was nothing in itself common or unclean; whilst the evangelism which hailed from America had narrowed life in place of enlarging it. Speaking of the defects of evangelism, he said it did not really preach the Gospel of glad tidings, but only one class of Gospel—of hell fire and the wrath of God. Fear was its dominant note, and its salvation the taking out of a fire insurance policy rather than a regeneration of human nature by driving out all that was unworthy. All enthusiasm was good, but a zeal according to knowledge was desired. There was no substitute for education if the Church was to live; religion without education was next door to superstition, however popular it might be. Personality was God's great instrument for good, but had its limitations, ethical and intellectual. There were few men without unsavoury patches in their minds, even among the great saints, but they could not as followers of Christ, the perfect gentleman, condone them. There was little or nothing of revivalistic excitement in Christ's work. He believed in goodness, common sense, and quiet work, and His methods did not contain what they deplored as objectionable in some of His servants. He was not a play-actor, an eccentric, or worse, but a gentleman. Modern evangelism had got increasingly into the snare of commercialism. Moody and Sankey kept their hands clean, but some of their followers had not been so careful, and evangelism had become almost as high-paid a profession as that of the operatic star. Indeed the step between evangelism and a large business had been so smal that men had been known to set up in business after making a susbtantial amount through their connection with evangelism. Surely, said the lecturer, that was a prostitution of the opportunities given for the winning of souls. Christianity must stand, not for salvation from hell, but salvation to goodness and a life of social useful ness."

A NEW YEAR RESOLUTION

To Purchase
Without Delay a Tube of

SECCOTINE

(The World's Adhesive.)

Sold by all Stationers and Ironmongers

AT

4½d., 6d., and 9d. per Tube.

Ask also for FIRMAS (Heat Seccotine) in 6d. Tubes.

Sole Proprietors:

M'CAW, STEVENSON & ORR, Ltd.,
LINENHALL WORKS, BELFAST.

Non-Subscriber Social Reform

Sir,

May I ask for space to draw the attention of your readers to a matter of deep concern to all interested in the moral welfare of the community.

An agitation has been carried on for a reform of the Criminal Law. The late Mr. W. T. Stead succeeded in forcing the passage of the Criminal Law Amendment Act of 18..5, but nothing further has been done. Repeated efforts were made by women's organisations and other societies concerned with rescue or preventive work to secure further amendment of the Act, but without success. In 1922 an Act was passed by the Imperial Parliament embodying the minimum reforms considered necessary by those familiar with the actual working of the law. This Act does not apply to Northern Ireland, and was not included in the Uniformity of Laws Act recently passed. It is understood that the Government of Northern Ireland intends to introduce a wider measure, a course certainly desirable. It would greatly assist the Government in dealing with the question if those interested in a matter of such literally vital concern to the community would communicate with their Parliamentary representative and impress upon him the urgent need for the early introduction of a measure which shall give to the children of Northern Ireland at least the measure of protection now afforded to the children in Great Britain.

Space does not allow of full explanation of the British Act. Should any of your readers desire fuller information, same will be gladly supplied by the Hon. Secretary, Belfast Women's Advisory Council, 2 College Square Nor h, Belfast.

The British Act gives complete protection to young persons of both sexes up to the age of 16. The defence of " reasonable cause to believe " the child was older, so often advanced in cases of assault on children between the age of 13 and 16, is no longer valid. Further, " consent " can no longer be pleaded as a defence in cases of even the less grave assault where the child is over 13 and under 16.

In the opinion of the Belfast Women's Advisory Council, the protection given to children under 16 by the British Act should be extended to all young persons under the age of 17. But the main point is to secure at least the measure of protection given by this Act for our children. This reform has long been urged by all who have practical knowledge of the matter. The Act is of a non-contentious character, and would not unduly tax the time of Parliament. There is in fact no difference of opinion on the question.

It only remains to impress on the Government and on Parliament the urgent need for the introduction and early passage through all its stages of a Bill framed on similar lines to the British Act.

It should not be necessary to plead for such a reform. It would not be necessary had the general public the sad knowledge which comes from attendance at the Children's Courts. They are spared this knowledge and their children are sheltered, but for the sake of the other children, whose only playground is the street or the Public Park, where they are daily exposed to all the dangers from which this Act seeks in some degree to protect them, let the men and women voters of Northern Ireland see to it that such protection shall no longer be delayed. Stern words were once said about those through whom come offences against the little ones. Are not such words applicable to those who wilfully and knowingly refuse to protect the little ones against offence ?

There is much that legislation cannot do ; there are some things it can do, and this is one. For the sake of the children, whose festival we are about to celebrate, let us do something to save them from the wrong-doing that is so prevalent in our towns.

Yours faithfully,

DORA MELLONE,

Hon. Press Secretary, Belfast Women's Advisory Council,

2 College Square North, Belfast.

History of the Non-Subscribing Presbyterian Church.

We have pleasure in giving again an abstract of a lecture delivered in November at Holywood by Dr. John Campbell.

The lecture commended the study of history as a study of the motives which led men in past times to act and of the results which those actions brought about. The early Catholic Church could have made the religion taught by Jesus the religion of the Christian. Instead of that it recognised that the ignorant and barbarous masses of the people would be more easily attracted by the miraculous than by Christ's actual teaching and it made Jesus the Christian Deity. It interwove Christianity with the pagan religions. It strove so much to maintain that Jesus was God that it neglected the commandments which He taught. As a result Christianity was unable to uplift the lives of men as it should have done. The feeling that there was something wrong in the teaching of the Church caused people to form opinions of their own which were not in agreement with what the Church taught. Those who made such a choice were "heretics" and were punished for their views on religion. Amongst these heretics were the Waldenses, who advocated chastity, sobriety, truthfulness and industry as very important for the Christian. When persecuted some of them settled in Ayrshire and gave our ancestors, who came from that country, an early bias towards the religion of Jesus. Some three hundred years later the spirit of the Waldenses reappeared in the religious movement which produced the Lollards of Kyle in Aryshire, who were also persecuted as heretics by the Catholic Church. Soon after Knox came forward as the great leader of the Protestant Reformation in Scotland and found ready sympathisers in the West of Scotland, where the Waldenses and Lollards had unconsciously prepared the ground for him. His "Old Scottish Confession" laid down the guiding principles that the Christian should chiefly concern himself with what "Christ Jesus Himself did and commanded to be done." The main idea of Luther in starting the Protestant Reformation had been to get men to lead better lives under the influence of the reformed religion than they had done under the guidance of the Catholic Church. Calvin rather spoiled the development of Luther's effort, because he imitated the Catholic Church by laying the greatest emphasis on belief in the doctrines which he set forth and thus obscured Christ's teaching as to character and behaviour. Like the earlier Catholic Church he followed the easier way of attracting the thoughtless masses. Probably that was the only way in which he could have organised the ignorant, superstitious and depraved people by whom he was surrounded. Knox, following Luther and Calvin, remained conscious of the supreme importance of "that which Christ Jesus Himself did and commanded to be done." The teaching of Knox was that under which our earliest Scottish ancestors were brought up. They remained true to it until about 1700 A.D., when some of them began to forget the Old Scottish Confession and yearn after the newer Westminister Confession. In 1725 a division of the Presbyterian Church in Ireland took place and those who rejected the newer Confession and stuck to the Old Confession were put out of the Synod of Ulster and formed into the Non-Subscribing Presbytery of Antrim, because they refused to "subscribe" i.e. sign their names to the newer Westminister Confession. For the next hundred years there were many who, from time to time, fell away from allegiance to the Westminister Confession, and, as a result, there was, for about a century, an almost continuous struggle between those who upheld the Westminister Confession and those who refused to accept some of the statements contained in it. This came to an end in 1829, when the

majority of the Irish Presbyterians agreed to adopt the Westminster Confession in full as a statement of their faith. A minority of seventeen ministers, with the support of their congregations, refused to be bound to believe all the statements in the Westminster Confession, and were cast out of the Synod of Ulster. They drew up a Remonstrance against their exclusion from the Presbyterian Church in Ireland and claimed that the "Bible was the only rule of faith and duty" and that man-made creeds were "relics of Popery." On account of this Remonstrance, they were known as "Remonstrants." In 1835 the Non-Subscribers of the Presbytery of Antrim, the "Remonstrants" and some others in Dublin and the South of Ireland united to form the Non-Subscribing Presbyterian Association. In 1910 this Association and some Congregations, which had for a time become independent of the Association, were organised into the Non-Subscribing Presbyterian Church, with the object of obtaining among the people a "common standard of righteousness and obedience to the commandments which Christ Himself has laid down."

It is thus evident that there has always existed within the ranks of "those who profess and call themselves Christians" two main bodies. The largest of these is represented by the Roman Catholic Church and the orthodox Protestant Churches which have made belief in the creeds or Confessions of Faith the first and most important duty of their adherents. The smaller, represented in Ulster by the Non-Subscribing Presbyterian Church, has maintained that belief in the religion taught by Jesus is the most important thing for mankind and that the religion taught by Jesus must be placed far above the opinions of Paul or any of the apostles, of the decrees of ancient Church Councils, of Calvin or any more modern theologian. This Non-Subscribing belief in the completeness and supremacy of the religion of Jesus has come down to us through the Waldenses and Lollards of Ayrshire, through the Old Scottish Confession of John Knox, and through the Non-Subscribers of 1725 and the Remonstrants of 1829. We must hope and be steadfast and strive to get the unadulterated teaching of Jesus made the future religion of this world.

J. C.

Reports.

Unity Guild.—One of the most successful soirées the Guild has ever had took place on December 16th in the Central Hall. Everyone seemed to enjoy themselves to the full. No doubt the introduction of fancy dress was to some extent responsible for this result. The Hall presented a scene of much gaiety as dance succeeded dance. Among so many pretty and attractive costumes it is quite impossible to mention any specially, though popular opinion declared that the prizes should go to Miss Ava Montgomery as a Japanese lady and to Mr Eustace Gordon as Satan. Whist was carried on in a separate room; only thirty-two of the company elected to join in, so they had a cosy little whist drive all to themselves; the fortunate winners of the prizes being Mrs. R. A. Barnes and Mr. W. Greenfield. After supper everyone returned to the ball room where a grand parade of those in fancy dress took place to the strains of a march played by the M'Carthy Syncopated Orchestra, who were responsible for the excellent music throughout. The next meeting will be of particular interest. It will take the form of a lecture entitled "At Home with Fur and Feather," by Mr. E. A. Armstrong, B.A., and will be illustrated by both lantern slides and gramophone selections. This meeting, which is expected to attract a large audience, will take place on 10th January in the Central Hall.

* *

Belfast: First Church.—A very seasonable and most successful party was held in connection with the Sunday School in the Central Hall on

December 9th. Proceedings began with tea, of which a large company of scholars and teachers and parents partook, Miss Hall and Miss Hewitt having the assistance of many willing helpers in the task of distribution. The programme was preluded by hymn and prayer and a short address by the Minister (Rev. H. J. Rossington). Then Mr. Hamilton, a very active and interested helper, was voted to the chair by Mr. M'Crum, and presided most capably over the miscellaneous programme of pianoforte and violin solos, songs and recitations, Miss Edna Kennedy presiding at the baby grand piano recently purchased by the Committee of the Church. But one item in the programme came as a surprise to many of the persons present. This was the presentation of new preaching vestments, including B.D. hood, to the Minister. Miss Porter, who was supported by Miss Armstrong, gracefully made the presentation in a very happy speech. She explained that it represented the very hearty good-will and regard of many subscribers, and the number of these might have been even larger. She trusted no one would feel slighted because of the fact that she had not been able to see all interested. Mr. Rossington made a very feeling reply and said that no gift could have given him greater pleasure or represent a stronger incentive. He hoped, with God's blessing, to wear the new vestments successfully in the service of their beloved church and the cause for which it stood. After this pleasant little interlude, the programme was resumed, and, so far as the scholars were concerned, the most thrilling item appeared. This was the unloading of the large Xmas tree, beautifully decorated by the superintendent, teachers, and elder scholars, but kept as a surprise for the younger ones. On the tree was hung a gift for every scholar, with a number over for the youngest visitors present. Appropriately enough, the gifts were handed to the joyful recipients by Father Christmas, who seemed surprisingly at home in the precincts of the Central Hall, took a keen interest in the School and its scholars, and knew each individual in an astonishingly intimate way. This amazing knowledge must have stimulated others, for one young boy when asked from whom he had received his gift, was overheard to answer: "Mr. M'Crum gave it me!" Despite this surprising and unconventional answer the receivers of gifts showed unmistakably their joyous pleasure in receiving, as did Father Christmas in giving. Altogether, the evening was most notable and successful.

* *

Belfast: Domestic Mission.—The activities of the Mission are getting into a normally healthy state. The Senior Girls' Club has been held at the Mission for a few weeks with no untoward occurrences or diminished interest. It is intended to shortly commence holding the Junior Girls' Club, at present meeting in the Central Hall, in the Mission once again. —The newly-formed Young Men's Social Club is making rapid strides. Zeal and enthusiasm burn brightly. The Concert held on Friday, December 8th, was a huge success; about 115 people attending. A delightful entertainment given by a select company of friends—new friends—of the Mission was keenly enjoyed. The young men are to be congratulated on their maiden effort. It is hoped the Club will prove a benefit to the young men and the Mission also.—The Sunday services continued to be well attended, and great pleasure and thankfulness is often expressed by many, at being able to attend as of old the services held in the Mission.—The Sunday School is steadily growing and an invitation is extended to all past scholars to once again join in the school and its labours.—The Annual Party will be held on December 20th, tea at 7 p m All past and present friends will be welcomed

* *

Downpatrick.—On the invitation of Rev. R. Philipson, the Rev. E. I. Fripp, Belfast, on December 6th, delivered to a goodly audience, in

the Assembly Hall, a lecture on "Florence," with views shown by Mr. H. Miller, lanternist at Queen's University. Mr. S. C. N. Lowry, who presided, said that he had visited the famous old city on the Arno, ringed by the Apennines, and it would be a pleasure to hear a lecturer of Mr. Fripp's distinguished reputation interpret for them its wonderful artistic beauty. Mr. Fripp did not attempt to sketch the history of Florence. Only a passing allusion was made to the conflicts between the Ghibellines and the Guelphs in the city in which at that time Dante lived, 300 years before Shakespeare. Nor were Lorenzo and Macchiavelli mentioned, though Boccaccio and Savonarola received notice. Two books were recommended, George Eliot's "Romola," and Ruskin's "Mornings in Florence." The lecture was more or less confined to the all-important thirteenth century. After speaking of the missions of St. Francis and St. Dominic, the one preaching the great message of love, the other expressing old truths in a new light, and speaking also of the churches they built, the one for the poor, the other for the rich, he pointed out how preachers were followed by architects, and architects by painters, all producing works stamped with their individual genius, and imbued with religious feeling. Arnolfo built the noble cathedral, which many years later Brunelleschi crowned with a dome of unsurpassed grace and splendour. Cimabue added to the city's pictorial treasures; and the story was told of his discovery of Giotto, the shepherd boy, who as an artist proved better than his master. Dante, the friend of Giotto, the lecturer said, in loftiness of intellect, in spiritual and ethical force, stood above Shakespeare. The mediæval civic halls, in those stormy times built like fortresses, yet exquisitely proportioned, were expatiated upon. But the most eloquent part of a lecture, as enjoyable as it was instructive, largely because of its many thoughtful asides, was the description of Giotto's unrivalled tower of the cathedral; and nothing could have been more impressive than the lecturer's treatment of the symbolism of the sculptures illustrative of the creation and the ascent of man. On the motion of Mr. Philipson, seconded by Mr. W. O. Martin, a hearty vote of thanks was conveyed to Mr. Fripp, who, it was hoped, might soon come back to give another lecture either on art or literature.

* *

Moira.—The three special lectures delivered during December by the Rev. H. J. Rossington, M.A., B.D., under the auspices of the Ulster Unitarian Christian Association, have certainly proved that, with a little effort, our church here can be filled. Friends from Belfast, Banbridge and Dromore have shown great sympathy by their presence at the lectures and that local interest has been aroused is witnessed by the fact that on each occasion at least half the attendance was from the immediate neighbourhood. It therefore remains for our own people to bestir themselves and see that this interest is maintained while they themselves lose no opportunity of attending the regular Sunday services. It rests with the people on the spot, now. A lead has been given and an interest created; let us do our part and all may yet be well with our congregation. These lectures have shown that the church can be filled, even to the gallery, and if we have our denomination at all at heart we must make the necessary personal sacrifices to show it by our presence at church on Sundays. If we do not trouble to attend worship ourselves, we cannot expect to draw others into our fold. The lectures were in every way successful, and if similar efforts were made elsewhere to strengthen other weak congregations good to our whole community would undoubtedly result.

⅞ ⅞

Mountpottinger.—The Xmas Cake Fair and Sale of Work took place on Friday, December 15th, in the Schoolroom when the opening ceremony was performed by Mrs. James Moore (University Road). A goodly company was present to hear the delight-

T. EDENS OSBORNE,

4 COLLEGE SQUARE NORTH, BELFAST.

General Merchant ; Importer of Specialities from all Countries ; Hardware Novelties ; Cycles Phonographs ; Gramophones ; Zonophones ; Book Safes ; Filters ; Oil Stoves ; Carpet Sweepers Olivewood Goods ; " Sapolio " Scouring Soap, etc.

Walter Filters, "Filtre Rapide," and "Berkefeld."

Safes, Milners' and Phillips'.

Write for Lists.

Gramophones, 'His Master's Voice." " Columbia." " Regal." " Zonophone." " Decca," etc.

Phonographs " Edison." " Amberola." and the New Edison Disc Phonograph.

Table Filters.

Phonograph and Gramophone Records—Lists Free.

Telephone No. 687. **Telegrams : "Osborne, Belfast."**

---

ful little speech made by the lady in question who in honour of the event was presented with a bouquet by Miss Florence Allen, one of the youngest Sunday School scholars. A vote of thanks to the opener was proposed by Dr. Munn, and seconded by Mr. Harold Thomas. The Sale was very successful, as when the stallho'ders had the takings totalled and added to certain donations received from generous friends it was found they amounted to close on £100 which will materially help to reduce our indebtedness to the Bank.—The second Congregational Social of the winter season was held on Friday, November 17th, when Mr. and Mrs. E. R Jackson acted as host and hostess, and there was a satisfactory attendance.—The Sunday School has to record the loss of one of its most faithful morning teachers, as on December 14th Miss Maude Martin was married to Mr. E. S. Gilliland, of Holywood, the ceremony taking place in the Church before a large congregation.

THE GOSPEL CATECHIST

OR

The Truth concerning Jesus Christ his Religion and his Teaching.

London : G. W. DANIEL, Ltd

THIS BOOK IS NOT A CATECHISM, but it answers numerous questions such as **you** might wish to ask.

It was originally designed for the use of
all sorts of readers,
learners in schools,
teachers in school and at home.

It gives within a small space a truthful presentation of most of the information about Jesus Christ afforded in the Gospels—about the course and purpose of his public ministry, the cause of his crucifixion, and the substance of his religious belief and of his teaching. It shows the exceeding simplicity of the doctrine of Jesus as to theological belief and religious conduct. That being so, surely in a day when the sincerity of profession on the part of accredited teachers of many denominations is being called in question, though the book be small and its price large, it would be **worth possessing, and worth purchasing to be given away by the dozen and the score.** The Author anticipates financial loss, and could make no considerable profit by the most extensive sales.

Price 5 shillings net ; postage 3d. Orders may be given to Mr. Eustace Gordon, 35 Rosemary Street, Belfast ; or to the author, Rev. Eustace Thompson, Cairncastle, Co. Antrim.

COAL

JOHN MILLIGEN & CO., Ltd.

18 Donegall Square North.

Phone 2514 (3 lines)

Modern Handbooks of Religion.

Crown 8vo., 256 pp., 2/6 net.

The Divine in Art and Literature. By W Lawrence Schroeder, M.A.

The Revelation of God in Nature and Man. By Edgar Thackray, M.A., B.D., PH.D.

Jesus and Christianity in the Twentieth Century. by Alfred Hall, M A.

Religion as Affected by Modern Science and Philosophy. By Stanley A. Mellor, B.A., PH.D.

Religion in Social and National Life. By H. D. Roberts.

The New Testament in the Light of Modern Knowledge. By Herbert McLachlan, M.A., B.D.

Communion of Man with God. By R. Nicol Cross, M.A.

Eternal Life Here and Hereafter. By S. H Mellone, M.A., D.SC.

THE LINDSEY PRESS, 5 ESSEX STREET, STRAND, LONDON, W.C.

These Books may be ordered from the Repository, 35 Rosemary Street, Belfast.

SEASON 1922-23.

Substantial Reductions have been made in prices of all seasonable Machines, Implements Fittings, etc.

Potato Diggers by Ransomes and Powell. Potato Sorters, Root Cutters, Chaff Cutters and Cake Mills, Grinding Mills, Ploughs, Plough Fittings, Horse Gears, Threshing Machines and Threshing Sets.

BASIC SLAG for Autumn top-dressing at lowest prices.

Ask for Quotations for

FEEDING STUFFS :—Linseed Cake, Cotton Cake, Palm Nut and Yellow Meal, etc., etc., best quality.

Everything required for the Farm.

T. & J. M'ERVEL, Ltd.

40 VICTORIA SQUARE, BELFAST.

Printed by J. Adams, Mill Street, Belfast. May also be had from Mr. Eustace Gordon, the Depository Rosemary Street, Belfast: and from Rev. H. J. Rossington, Ardeevin, Cadogan Park, Belfast, to whom all communications respecting the Magazine should be addressed. Busines Agent—Rev. George J. Slipper, Needham Street, Newry, Co. Down.

LOWDEN'S for

ELECTRICAL INSTALLATIONS of every description.

PERFECT SANITATION and High and Low Pressure **Hot Water Systems**, also Artistic Hearth Furniture, Art Metal Goods and General Household Hardware.

JAMES LOWDEN & CO., Ltd.,
44/46 Ann Street, - BELFAST.

Dame Fashion's Ulster Embassy

Hall & Arbuckle's,
Royal Avenue, Belfast.

The secret of good Tea is in the blending.

I hold a First Class Diploma for Tea Blending.

A TRIAL ORDER SOLICITED.

R. M. LAIRD, Select Family Grocer, **8 Cromac Street.**

THE LINDSEY PRESS

Crown 8vo. Cloth, 3s. net. Stiff Covers, 2s. net. Postage 3d.

Aspects of Modern Unitarianism

Edited by ALFRED HALL, M.A., B.D.

I.	Introduction	The Editor
II.	Our Unitarian Heritage	S. H. Mellone, Cross, M.A., D.Sc.
III.	Man	R. Nicol Cross, M.A.
IV.	The Doctrine of God	R. Nicol Cross, M.A.
V.	Revelation	W. Whitaker, B.A.
VI.	Jesus	J. Cyril Flowsr, M. A.
VII.	Atonement and Salvation	The Editor
VIII.	Fellowship	W. Whitaker, B.A.
IX.	The Immortal Hope	S. H. Mellone, M.A., D.Sc.

The essays in this volume deal only with a selection from many reilgious subjects on which Unitarianism has a distinctive message. It is, however, hoped they will adequately demonstrate the fact that Unitarian thought is not unprogessive, and that they will have smoe effect on the constancy with which statements of faith made by Unitarians a century ago are quoted as representative of the modern message.

LINDSEY PRESS, 5 ESSEX STREET, STRAND, LONDON, W.C.2.

Ulster Unitarian Christian Association

35 ROSEMARY STREET, BELFAST.

Business Hours—9 till 6.
Saturday—9 till 1. **Secretary—Mr. C. J. M'KISACK.**

THE DEPOSITORY is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association S. School Association, Manchester District S. School Association, and American Unitarian Association. Tracts and Pamphlets expository of Unitarian Principles may be had free on application, or will be sent by post to enquirers if stamped envelope is enclosed with application.

A large assortment of Bibles and Hymn Books always in stock ; also a large selection of Books by popular authors, suitable for Home Reading and School Prizes.
Books at Lowest Discount Prices for Cash.
Any book not in stock will be procured on shortest notice.

The shop is under the personal management of Mr. EUSTACE GORDON, to whom all business communications should be addressed.

N.B.—To enable the Committee to carry on its important work, new and increased Subscriptions are earnestly solicited, and should be sent to

Rev. G. J. SLIPPER, Hon. Treasurer, NEEDHAM ST., Newry.